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ON WATER-JUGS, PITCHERS, AND THE INFINITE OCEAN

H. P. Blavatsky

The extracts following from an article by H.P.B. titled "To The Readers of Lucifer", was first published in *Lucifer*, Vol. I, No. 5, January 1888, and republished in *Blavatsky Collected Writings*, IX, p. 7-8. Though written nearly 100 years ago, and applicable then, the entire article in its strong stance for Truth, and its stern admonitions, demands from us today, perhaps more than ever, our fullhearted and understanding attention. — ED.

Our motto was from the first, and ever shall be: "THERE IS NO RELIGION HIGHER THAN TRUTH." Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes....

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre-eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbor, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers, seems different to the eye, it can only be because it is discolored by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking

men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbors' mistakes are, like their own, mixed with truth....

"FRATERNIZATION" — "NETWORKING": YESTERDAY AND TODAY

As we look back on the days of 1984 and scan the theosophical horizons around the world two points clearly stand out as memorable: the emphasis on what today is spoken of as networking, what of old we called fraternization, or just plain Brotherhood *in actu*; and evidence of a sweeping momentum towards a re-focusing on the teachings of Theosophy as originally given out, accentuated by increased study of H.P.B.'s *The Secret Doctrine*. This is a surging power. It is as though in a certain sense H.P.B. were here herself, or rather that dynamic Force which worked through her. And it is felt and appreciated and flowing through the various energetic centers of Theosophy around the world. These are not intended as mere words but as actual fact, and I believe recognized by more than just a few.

Highlighted in the networking area was the Conference convened at Krotana, Ojai, California, January 28-29, 1984, called by the Southern California Federation of the T.S. (Adyar) and ably chaired by its President Jerry J. Ekins. Speakers were from the Adyar T.S., the United Lodge of Theosophists, the Canadian T.S., the Pasadena T.S., and Point Loma Publications. Six months later,

July 21-22, in San Diego, California, the first International Symposium on H.P.B's *Secret Doctrine* was held. Another outstanding success, with 17 papers and representatives from four countries (see our report in *Eclectic* No. 83, Sept.-Oct. 1984). These were but two events highlighting theosophical activity in 1984. But other Conferences, Conventions, etc., were held in different countries: Arnhem, Holland; Tekels Park, England; Adelaide Hills, South Australia; and in Canada and the U.S.A. Sound articles on basic Theosophy were published, study courses conducted, lectures given. The vibrant feel of dedicated work was encouraging because it seemed balanced, wise, steady in effort and direction.

But in these opening days of a new year it seems opportune to talk a little about the networking idea and to review, especially for those younger in years than some participants in the historic past, some aspects that should not be forgotten. Perhaps from this backward look we may all learn something applicable to a wise going forward today.

No need to linger on a description of the state of inter-theosophical relations in 1929 between the official Societies calling themselves theosophical. The Berlin Walls were up. There was not only little communication but there was in some instances an aggravating visible hostility that had been alive for several decades. Into this maelstrom of confusing elements Dr. G. de Purucker strode, and in February of 1930 issued his declaration and policy of Fraternization among all Theosophists of whatever Society. Break down the barriers separating them; speak to each other; invite each other to attend meetings and to share the public platform. The response was immediate and enthusiastic from many, but not from all. There were critics. There was misunderstanding. There were 'cloudy areas' as to how any eventual united T.S. organization could function. But the seed had been sown. Never again in theosophical ranks worldwide would it be quite the same. Through successive years after 1930 many harmonious inter-theosophical meetings were held, especially in the United States with co-operation from members in the Canadian TS. But with the death of G. de P. (and after 3 years of Cabinet regime in the T.S. of Point Loma-Covina) the initial strong effort waned, though among individuals it never died. (Researchers in theosophical history could well find a rich field to bore into on this one aspect of history. Reference would of necessity have to be made to theosophical journals of the day, particularly *The Theosophical Forum* issued from Point Loma, *The American Theosophist*, from Olcott, Wheaton, Illinois, *The Theosophist*, from Adyar, India; as well as to available archival records and correspondence.) The paragraphs to follow cannot give a complete picture of the whole scenario, but may recapture for the

student a few 'moments' from the past.

In 1930 there were said, by an official count, to be 22 Theosophical organizations. Many of their official publications in that year carried feature articles about Dr. de Purucker's plan for Theosophical unification and co-operation, as well as announcing the celebration of a Pan-Theosophical Congress at Point Loma on August 12, 1931 to commemorate the 100th anniversary of H.P. Blavatsky's birth.

Point Loma National Sections and Lodges, naturally, responded with alacrity. More dramatic was the broad worldwide response from the Adyar Society and lodges, from officials of the TS in France, Germany, Holland, Hungary, Finland, Latvia, Yugoslavia, Hawaii, Canada, Cuba, Costa Rica, Ceylon, etc. The General Secretary of the TS in Holland wrote:

"Everyone is grateful to Dr. de Purucker for the proposals to co-operate. . . . We were pleased to be able to greet in our camp the President of the Theosophical Society (Point Loma), Dutch Section, Mr. A. Goud of Utrecht, together with some members. I had sent an invitation, being convinced that personal contact and promoting mutual confidence and understanding are the best means to reach the co-operation hoped for and desired by all. May this be the precursor of many united meetings."

On October 19th of that year a cablegram was received at Point Loma from Stockholm, Sweden:

Representative Theosophists of both Societies assembled together in the spirit of goodwill and harmony sending you heartfelt and reverential greetings. (signed) Stockholm Lodges of Adyar and Point Loma.

From the then Independent Theosophical Society of Australia, Sydney, Australia, came official communication under September 10, 1930, from its Gen. Sec., John S. Greig, addressed to the Secretary General of the TS (Point Loma):

. . . our cordial greetings and sincere good wishes for a successful culmination of the work that Dr. de Purucker is at present engaged in, *viz.* a union of the scattered sections of the Theosophical Movement throughout the world. The Theosophy of this Society is purely that of H.P. Blavatsky and her Teachers and we are willing at all times to cordially co-operate in advancing that message. We view with great interest your plan to hold a Theosophical Congress next year and will try, should such eventuate, to send a representative or representatives to that meeting. Dr. de Purucker's conception of printing a centenary edition of all that our Great Founder has ever written appeals greatly to the members of my Executive. . . . Our Sydney Lodge last week invited your local representative, Mr. T. W. Willans, to address the members. A very happy meeting resulted and we hope it will be the forerunner of many . . .

From Canada came spontaneous expressions of good-will from Mr. A.E.S. Smythe, Gen. Sec., And in the October issue of *The Canadian Theosophist*, William C. Clark, then an ardent 'Back to Blavatsky' Movement member, wrote in witty and in part satirical tone:

Of these efforts to knit up the ravel'd sleeve of the Theosophical jacket by far the most lively, efficient, and light-hearted is that incubated at Point Loma, California. The Point Loma Scheme is furthered by Dr. Gottfried de Purucker who was chosen by the late Katherine Tingley to be her successor. Dr. de Purucker joined Mrs. Tingley's Society when he was quite a young man [actually under Judge, in 1894 —Ed.] and remained very closely associated with that remarkable lady until her death over a year ago. He is now in sole charge of the Point Loma Society, not only by Mrs. Tingley's express wish, but, it would seem, with the unanimous consent of all the other officials connected with that body.

And speaking of "the Point Loma scheme for world-wide Theosophical unity", he writes:

The conception is grandiose and daring, and is conceived quite in the grand manner. The friction, the hostility, the endless misunderstandings which exist and, alas, always have existed amongst the various Theosophical bodies are to cease, and with them go the enormous wastage of energy, the needless and wasteful duplication of effort, the barren disputation, and above all the numerous and bitter rivalries over matters of jurisdiction and authority. All Theosophists the world over will co-operate in fraternal union and brotherly love, and there shall be one fold and one Shepherd. Thus by a master-stroke of creative ability Dr. de Purucker has settled a hitherto insoluble problem. It is one of those strokes of genius which makes us all wonder why none had ever thought of it before.

In *The Theosophist* (Vol. I, No. 10, Oct. 1930), official international magazine of the T.S. Adyar, of which Annie Besant, D.L., P.T.S., was then Editor, and Marie R. Hotchener, co-Editor, is a revealing article by Mrs. Hotchener titled "Theosophical Co-Operation", reflective of the wave of real understanding sweeping the theosophical world then. A few quotes:

Questions as to the present situation of the co-operation of all Theosophical Societies are coming to us from all directions, so I think it would be well to state something here in answer to them.

So far as our Leaders are concerned, we have not heard anything from them in addition to what took place at the Geneva Congress, fully reported in the August and September numbers of this magazine.

The Hon. Peter Freeman, who was Chairman of the committee which reported to Dr. Besant and the Geneva Council, after preparing with Prof. Eek (a Point Loma member sent to the Congress to represent that Society) a 'Memorandum' on the situation involved, says that he has already found that there are twenty-two independent Theosophical Societies in the world.

This was a great surprise to us, and caused feelings of shame and regret that the followers of the Inner Founders and their great Messenger, Helena Petrovna Blavatsky, are so widely separated and at odds on some of the interpretations and the methods of dissemination of the previous and inspiring truths of the Ancient Wisdom which she brought to us in Their name. No wonder Theosophy has suffered so many hindrances, especially from the world's point of view, with twenty-two Societies divided against themselves! One knows the great good that Theosophy has done, in spite of these internal dissensions and periodical crises; but how much greater good could have been done if there had been peace and unity of endeavor instead of dissensions to divert so much of its power! . . .

As I look back over twenty-three years of service to the Adyar Society, and keeping in mental touch with several other-independent Theosophical Societies, I can see clearly, as I synthesize the causes of our difficulties, that the majority of Theosophists in all the Societies have failed to heed the warning, so clearly, so fully, so emphatically stated by the Messenger of the White Lodge, that we should make the future of Theosophy safe by being so well grounded in its fundamentals of truth, its principles of brotherhood, and its spirit of divinity, that the inevitable vagaries and imperfections of personalities should not be allowed to react as obstacles to its future welfare . . .

The situation causing the present petty differences and difficulties amongst us was recently emphasized by Dr. de Purucker, Head of the Point Loma Society, in a letter to his members dated February 17th, 1930. He made a strong appeal to all Theosophists to co-operate with that Society in an effort to bring peace and unity, to eliminate the unessential differences, and get together on the original principles of Theosophy, and thus form, at no distant future, one great Theosophical Society of the world . . .

I sincerely believe that there was a Plan within his plan, even beyond and greater than any of those which he, perhaps, recognized as essential to the moment (though he may have done so) . . . It is my personal opinion, for what it may be worth, that Dr. de Purucker (in spite of some of his sincere individual opinions, personal to his own Society) is now being used as an instrument for broadcasting that Plan to awaken Theosophists to the necessity for self-analysis and heart-searching in their relation to the ideals of Theosophy, and their part in the present unrest, doubt, criticisms, and disputes existing in all our Theosophical Societies, his not excepted. Hence his appeal to his members and to Theosophists everywhere to cease furthering the causes of separation and unrest. I quote from his appeal, which was sent to me last February and which determined me to help him in every way practical and possible:

"Comradeship, brotherhood, unity, union, combined efforts, and the sense of Theosophic solidarity, belong to the distinctive spirit of the new Theosophical Era into which we of the T.S. are now entering. It is my earnest prayer that my beloved Comrades on the Path will understand, and in understanding will seize, the spirit and meaning of my words, rather than allow themselves to puzzle over the mere phrases in which this my message is conveyed to them. Never before in the history of the Theosophical Movement has the world needed so greatly as it does today the work and combined efforts of the members of a genuine Theosophical brotherhood, without distinction of race, of caste, of creed, or of color; and last but not least, we should feel that no matter to what Theosophical Society we belong, if we the Theosophical Movement as such, and as contrasted with the various Theosophical Societies, is to succeed and do its best work, we must come together and work shoulder to shoulder.

"I tell you in all seriousness, and with all the solemnity that I can bring to bear, that personal opinions, personal differences, society-opinions, and society-differences, should not merely be laid aside, but should be dropped and forgotten, and that we should all work together for a common end. The Masters of Wisdom and Compassion are with us — with you, my beloved Comrades on the Path; and I address these words to you also, our brother-Theosophists belonging to other societies. I call upon you

all to realize the imperative need of union as contrasted with disunion, of Theosophical good-fellowship and good feeling as contrasted with differing and, alas, sometimes antagonistic, personal views and opinions."

It is this statement of Dr. de Purucker's that overshadows all other statements in the appeal mentioned; everything else seems secondary . . . It does not take a seer to see that the call is from the Great Ones — not from Dr. de Purucker himself, alone.

At this time words of careful warning from an impartial writer, Dr. H.N. Stokes, editor of *The O.E. Library Critic*, Washington, D.C., are of note. In the issue of his little magazine for October 1930 he wrote:

I most heartily concur in Dr. de Purucker's attitude. For months past there has been growing, almost spontaneously, a feeling of friendship and a desire to co-operate between local bodies of the Adyar T.S. and the Point Loma T.S. both in America and Europe. The sleeping desire was there, else Dr. de Purucker's appeals could not have awakened it. Joint meetings have been held and arrangements for others made, members of one society have freely visited the meetings of the other, and the accumulated ice of years was beginning to thaw under the growing recognition of the fact that all theosophists, no matter what their affiliation, are thereby brothers. Each local group has acted as seemed to it best.

Now comes a plan, sponsored by and apparently originated by Mrs. Besant, for getting together committees and a congress to discuss, decide and vote upon and dictate terms, ways and means of effecting brotherhood. As Dr. de Purucker implies, this is an impossibility. The moment you begin with committees and votes, you introduce dictation, you introduce politics and log-rolling, and that which should have been spontaneous, an expression of brotherhood coming from the depths of the soul, becomes part of a parliamentary machine. It won't work; you cannot dictate brotherhood, or hand it down from some superior authority. It must grow as the flower grows, and the attempt to start a brotherhood machine will but kill the spirit of it. I am glad indeed that Dr. de Purucker has plainly put his foot on the plan, and one may see in his words the indication that, anxious as he is for brotherhood, it is not his intention to use means which in the end would be fatal . . .

The official proclamation of Fraternization was made in a General Letter issued from Point Loma in February 1930. Later that year at a public meeting in the Temple at Point Loma on December 21, 1930, the question was asked of Dr. de Purucker: "Does the Theosophical Society with international Headquarters at Point Loma really claim to be the *only genuine* Theosophical Society founded by H.P. Blavatsky as the Messenger of the Great White Lodge?" To this G. de P. answered:

"No such preposterous claim has ever been made. We claim to be *one* of the important Theosophical life-streams, albeit a chief one, descending from the Envoy of the Masters of Wisdom and Compassion and Peace; but any other Theosophical Society whatsoever that teaches the original Theosophical doctrines and can claim its founding as an offshoot from the Society founded in 1875 by H.P. Blavatsky, we recognize as a genuine Theosophical Society. The degree of

genuineness, my Brothers, we recognize to depend upon the greater or less fidelity to the original teachings of the Masters of Wisdom and Compassion and Peace as set forth by H.P. Blavatsky, their envoy in our age.

. . . I have offered my hand in brotherly sincerity, and I say to all others: Come, let us be brothers; here is my hand; let us work together; let us knit up again the torn fabric of the Theosophical Movement, and become at one and at peace . . .

G. de P.'s regime was a brief thirteen years. Before its end he evidently had come to realize that such a daring concept as unification of all theosophical Societies was not something that could be accomplished over night, or in a few years, though he contended it would assuredly come about some day. He seemed to accept the fact that, as Dr. Stokes expressed it, the idea to take practical form "must grow as the flower grows." But, as said, the seed was sown. Careful counsel was also given. In a letter dated August 19, 1941, he wrote privately to officials of his own Society that should any distant reunion of all Theosophical Societies come about it would have to come

Strictly in accordance with the policies and teachings of H.P.B. and the Masters, as first proclaimed by her. . . . We in our T.S. feel that the reasons for this are quite obvious, and we don't elaborate them for fear of hurting other Theosophists. The common Theosophical work in the world will be just as well served by the different Theosophical Societies following each its own path, but with cordial and fraternal relations amongst themselves, and especially sympathy by us towards others of other societies of Theosophic bent or Theosophical Societies which are following or which return to the original policies, teachings and procedures of the Masters and H.P.B. Nevertheless, our attitude towards all Theosophists of whatever Society is cordial, genial, and with a sincere desire to be fraternal within the limits of the principles above stated.

Dr. de Purucker very evidently had two clear and distinct duties to perform: to teach, and to work for unity among all the dismembered Theosophical Societies. He did both, and the record is there for all to see. To teach: to give added strong impulse to that *original* Theosophy from the Masters of Wisdom as brought by H.P.B., then fading or in some theosophical ranks almost unknown. To 'network', to 'fraternize' — a concept almost shocking to Theosophists of that era of half a century ago.

We close this incomplete review with a thought which carries its own appropriate wisdom. About six months before the Point Loma Headquarters moved to Covina, at one of the last meetings of the year 1941, a question was asked of G. de P. whether the time was now right (as had been promised some years earlier) to devote an evening to questions about his predecessor K.T. He answered: "Well, I understand the devotion in the heart of this querent . . . But I have come to the conclusion that no useful end or objective could be served, and furthermore it would concentrate the attention of our students

too much on one single teacher; or to put it otherwise, too much on a person as contrasted with the Work itself . . .”

Youth says, Forget the past. We live in the today; let's concentrate on what's right here. That has obvious merit, but it is incomplete. Is there nothing to learn from history? Need past mistakes inevitably be repeated? A knowledge of history *can* be helpful. A knowledge of men's hearts and minds in their experience of problems of their day *can* be instructive. These words are directed especially to those among our readers not yet old in years though eager to work for Theosophy and its realization in a practical brotherhood. We wish them well. Let us keep in mind, however, that in all theosophical work balance is needed as well as strength. Let theirs be a wise balance guiding and directing their efforts. They face — we all face — an upward cycle of opportunity in this last quarter of a century when humanity receives added inflow of spiritual vitality despite the powerful activity of opposing forces. Each year, too, starts with the smaller cycle between Christmas and Easter when, H.P.B. reminds us, “the astral life of the earth is young and strong . . . Those who form their wishes now will have added strength to fulfill them consistently.” And she adds: “In a garden of sunflowers every flower turns towards the light. Why not so with us?”

The theosophical tide is rising. The current is strong. As 1985 is born may we all, in the great garden of Theosophy, with increasing vision, turn toward the light!

— W.E.S.

HOW TO BE YOUNG THOUGH OLD

*Henry T. Edge**

“Si jeunesse savait! si vieillesse pouvait!”

If youth had the knowledge: if old age had the power! This saying is sometimes called cynical, as though the sayer were caviling at Providence for its imbecility or cruel mockery. It may also be a lament. But in both cases we do wrong to quarrel with the facts on no better ground than our failure to understand them. The wise man, instead of jeering or caviling, will try to understand.

Ah, if I were as young as you, how I would

*Dr. Edge, then studying science at Cambridge University, first visited H.P. Blavatsky in London in the autumn of 1887. Next year he received his diploma of fellowship in The Theosophical Society and became a personal pupil of H.P.B. His whole life was devoted to Theosophy. — ED.

work!” says Paterfamilias, unconvincingly. Did he work thus strenuously when he *was* young? If some fairy could mysteriously rejuvenate him, would he work? One feels sometimes that the regretful zeal of old age may be largely due to the fact that it is *not* confronted with the opportunity — it knows it cannot be taken at its word, that it will not have to make good.

We sometimes find ourselves regretting the neglect of past opportunities, and thinking over what we would like to have done, and what (we tell ourself) we would do if we had the chance again. But what about our present opportunities? What use are we making of them? Are we leaving ourself more regrets for a future yet to come? Shall we be driven back upon the conclusion that we are brave only in contemplation, and never in actuality; that our sense of duty increases in direct proportion with the square of our distance from the scene of action? This might supply a cynical solution of the riddle of the old man and his regrets.

Again, consider the youth. He has the power but lacks the knowledge, says the proverb. But is it lack of knowledge or lack of will? Is it that he cannot see, or that he prefers not to look? Why does he not heed the voice of the old man, who has the knowledge? After all, the proverb amounts to little more than saying, *If young men were old, and old men young, how much better it would be!* It might be capped by the simple process of reversal: *“Youth has the knowledge: old age has the power.”*

The truth is that in youth and in age we are at different stages in our life's day, and that different faculties are predominant at different stages. It is at least questionable whether the wisdom of old age would make a better job of our early years than did the enthusiasm of our youth.

But the lesson to be learnt is that, supposing a person to be earnest and sincere, it is futile for him to regret, if he stops short at regretting. The only use for regret is that it may instigate him to action. For opportunity is *always* with us. The only question is whether we will use the opportunities we have now, or go seeking for some other kind of opportunity, which we prefer, but which is not to hand. This difference marks the distinction between the competent man and the futile person.

People are always asking for practical occultism, and it makes them mad if you tell them it is all around them; yet it is true. The more one lives, the stronger grows the conviction that it is seldom or never the lack of knowledge, but nearly always the lack of will, that deters us. Sages have said that we do not have to go about looking for something to do; we should do what we *have* to do. This amounts to saying that the pilgrim who wishes to reach his goal must take the step immediately before him. The

disease of wanting to be somewhere else than where we are, or somebody else than who we are, is our mark of futility, just as in the case of the old man wishing he were young.

So we would urge *la vieillesse* to give up regretting the *pouvoir* of the past and get to work utilizing the *pouvoir* of the present. And we can cite witness; for there have been people who have left it on record that they grew and grew in fullness and richness of life, right up to the very portals of death. They were people who had the *nous* to use the powers they had, instead of wasting time regretting those of the day before.

This is supposed to be a progressive age. Perhaps, people are saying, we are on the brink of great psychical discoveries. Is it not time (for a suggestion) that we began to take a saner and brighter view of old age and death? True, if a man's life is all centered in his physical anatomy, then the stiffening and degeneration of this part of his machinery may mean a great deal to him. This means that we should always strive to make a home for ourselves in regions that do not share in death and decay — that we should put off mortality and put on immortality.

We must recognize change and adapt ourselves to it. Instead, we try to keep on in the same straight line and thus our efforts are at variance with the laws of progress.

Supposing one of the discoveries we would make in the near future were that old age is a time of great beauty and richness, during which there come into activity faculties which in the earlier life have been obscured or immature. Supposing we should discover that, as we grow older, there comes an increasing sense of immortality, and that we pass *gradually and peacefully* from a life in which the sense of outward things is keen to a life in which the inner worlds begin to open. Would this be so very strange? We know now that some people wax heavier and heavier, while others grow more refined, according as the grosser or finer parts of their nature have been cultivated throughout life. To what extent may this refining process be carried?

In view of this widened prospect it would seem that old age has a great deal of *pouvoir*; and though not perhaps of the same kind as youth's, it may not be any the less potent for that. On the other hand, youth may very well be capable of the kind of *savoir* most appropriate to its own time of life, even though it is not the kind that goes with a gray beard. Knowledge and power are in the possession both of youth and of old age.

— *The Theosophical Path*, October 1927

VI: QUESTIONS — YOUR ANSWERS

The questions this time relate to Theosophical Manual

No. 6: Evolution: Who and What is Man? by *Henry T. Edge*, who was a personal pupil of H. P. Blavatsky. Here you will find yourself tested as to the theosophical teaching on this subject which harmonizes both the scientific and the religious views because it presents the key they both miss.

I INTRODUCTORY

1. Give in your own words a definition which you think is rational of the idea of evolution (covering, among others you may choose, these points: Does evolution mean the creation of something brand new that never existed before? Are the so-called agents of evolution helter-skelter activities of Nature, or energies guided by intelligence? What is meant by viewing all Nature as "an assemblage of living beings"?)

— (Pages 2-3; also p. 14 and p. 16)

2. What was the controversy between science and religion at Dayton, Tennessee? Was either side entirely right or entirely wrong? Explain, answering the question: Did man descend from the angels, so-called, or from the apes? (pp. 4-5)

II THE MODERN SCIENTIFIC DOCTRINE OF EVOLUTION

1. What is meant by Darwin's doctrine of the survival of the fittest (p. 8) What is lacking in this process? (p. 8)
2. What is meant by 'dead matter' and 'living matter'? Does Theosophy support this twofold view of Nature? (pp. 12-14)
3. What is the true conception of evolution? (p. 15) How can divergent views of science and religion be reconciled by use of the word *Monad*? (p. 16; also p. 38)
4. What is meant by *involution* and *evolution*? (p. 16)

III THE ASTRAL PLANE

1. What is 'astral matter'? (pp. 17-19) How does knowledge of the astral plane explain the gaps in the physical evolution outlined by science? Explain how the analogy of a spiral staircase helps illustrate the problem (pp. 19-20)
2. What, essentially, is an animal, or a vegetable? (pp. 20-21)
3. What is 'the permanent mold' upon which the physical atoms are built and which preserves their integrity? (p. 21)

IV THE EVOLUTION OF MAN

1. What does the author mean by the gap of 'self-consciousness'? (pp. 25-26)
2. Give an example from the Bible showing the 'double creation' of man. (p. 26)
3. What are the three lines of evolution? (pp. 26-28) What is meant by early 'mindless' races of humanity, and later 'awakened races'? Who or what are the Manasaputras? (p. 28)
4. Will the present animals on earth ever 'become' men? (p. 29-30)
5. What is the true meaning of education? (p. 29)
6. Who is older, the animals or man? Did the animals descend from man? (pp. 32-33) Who were the ancestors of man? (p. 34) What essentially is man and what is his destiny? (p. 34)
7. Was the earth always physical? (p. 34) Why does an answer to this question bear importantly on this subject of evolution? (p. 34)
8. How many Root-Races are there? In which are we now? What was the method of reproduction in each of these? (p. 35)
9. How were the simians produced in contradistinction to the anthropoids? Could the early act of miscegenation be called a crime against Nature? (p. 36) In what geologic Age did this take place? (p. 36) What is the history of the manlike (or anthropoid) ages? (pp. 36-37) and in what Age did this take place?

V THE ANTIQUITY OF MAN

1. Why can it be said that both the scientific and religious views regarding man are "destructive to human interests?" (p. 43)
2. Do the results of archeology tend to favor the Theosophical doctrine of man's origin rather than support current scientific theories? (p. 46) In what ways?
3. When did our present Fifth Root-Race begin? (p. 47)

VI HEREDITY AND EVOLUTION

1. What is the study of genetics? What is cytology? (p. 49)

2. What did the scientist De Vries call a mutation? (p. 52-3)
3. What is Weismann's Germ-Plasm theory? (p. 53)

VII IS MAN THE SUMMIT OF EVOLUTION?

1. What name can be given to those who evidence higher stages beyond ordinary mankind? (p. 57) What are some possibilities of self-realization? (pp. 57-58)

VIII ATAVISM

1. What is atavism or reversion? (p. 59) Does Theosophy support this? What is the Theosophical view? (pp. 59-60)
2. What is meant by evolutionists by 'recapitulation'? (p. 61) What is the Theosophical explanation? (p. 61)

IX INVOLUTION AND EVOLUTION

1. Again, what is meant in the Theosophical teaching by involution and evolution? (p. 630) What is the 'downward arc'? What is the upward arc? (p. 64)
2. What is a manvantara?
3. At what point are we in our present manvantara? (p. 65) And what is our present 'duty' in harmony with the upward cycle? (p. 65)

X CONCLUSION

1. What in your own mind are the most important points of this subject of Evolution to remember?

ITEMS OF INTEREST and NOTES FROM THE EDITOR***Reincarnation – and Again Reincarnation***

A recent Gallup poll informs us that more than 38 million Americans believe in reincarnation. How many in Europe or in France, we do not know; but now more will have the opportunity to hear about this idea which is sweeping the western world. Much bruited about is fantasy, much sheer fiction, but when a Theosophist writes on the subject, and a reputable publisher prints his books on the subject, one takes heart that the science-religion-philosophy

that can be used to express any basic truth of the Universe will appeal to many thousands of intelligent readers. Such a writer is biophysicist Jean-Louis Siemons, a member of Loge Unie des Theosophes (United Lodge of Theosophists) of Paris. He has authored two books: *Reincarnation: Des Preuves Aux Certitudes* (Editions Retz, 1982), and *Revivre Nos Vies Antérieures: Témoignages et Preuves de la Reincarnation* (Albin Michel publisher, 1984).

When we had the pleasure last October of meeting the author he presented us with copies of these volumes. That same week in the illustrated magazine *Paris Match* he had been interviewed by Marie-Therese de Brosses, and M. Siemons kindly handed us a copy of that issue. It carries a half-page colored picture of the author in his studio, and the quite lengthy interview is the lead article in that number. It links M. Siemons with the Americans, Cranston, Stevenson, and Osis, as one of the pioneers with a scientific and experimental approach in the field.

In *To Live Again Our Past Lives* the author sets forth explanations of proofs for reincarnation, and he advances prudently in his argument towards metaphysics. He responds to questions from the interviewer clearly and persuasively concerning the controversial points brought up. The interview ends with the question: "Have you ever tried to find out about any of your possible past lives?" The answer: "Never. This life is altogether more important."

Those interested should direct their letters to: Loge Unie des Theosophes, 11 bis, Rue Keppler, 75116, Paris, France.

We also gratefully acknowledge from the ULT of Paris a copy of *Le Livre de la Reincarnation*, which is a translation into French of Joseph Head and S.L. Cranston's *Reincarnation: The Phoenix Fire Mystery*, published by the Julian Press/Crown Publishers, Inc., New York, 1977. This, too, is a large volume of over 600 pages.

Yet Another Book on Reincarnation

Reincarnation, a New Horizon in Science, Religion, and Society, just off the press, is the title of a book by Sylvia Cranston and Carey Williams. In addition to reporting the enlightened methods reincarnationists offer for ultimately solving contemporary problems, such as nuclear war, suicide, aging, stress, juvenile crime, and environmental blight, the volume reveals startling beliefs of reincarnation in Christianity, Judaism, and other world religions. It gives thoughts of celebrated writers, philosophers, and psychologists, including Jung, Tolstoy, and William James, and reveals the influence of reincarnation on the careers of certain famous people, such as Ford, Wagner, Lindbergh, Yeats. It also relates scientifically researched cases of children and

adults with past-life recall. In a word it presents to the reader the best that has been thought and written on this important area of human life now so widely intriguing the public.

Sylvia Cranston is well known by her books on *Reincarnation: An East-West Anthology*, *Reincarnation in World Thought*, and *Reincarnation: The Phoenix Fire Mystery* (which sold over 40,000 copies). As a reincarnation research specialist she lectures in the United States, Canada, England, and Scotland and appears on radio and television. Carey Williams has taught extensively in the United States, specializing in health education, and also conducts classes in death education.

Order from: Julian Press, a division of Crown Publishers, Inc., One Park Avenue, New York, New York 10016, \$16.95.

An Outline of Esoteric Science; 13 Cassettes

This is a real *tour de force*. By Geoffrey Farthing, well known author and lecturer and a former General Secretary of the Theosophical Society in England, here in these 13 cassettes the listener will find a clear and reliable overview of the immense field of Theosophy, true to the original teachings as given by H.P. Blavatsky.

Intended as a thorough study-course, it is suited to group-study, to class discussion, or for quiet study at home. They are presented as follows: Cassette No. I: Introduction; Cassette No. 2: The Constitution of Cosmos and Man; No. 3: Hierarchies; No. 4: Akasa and the Astral Light; No. 5: Elements and Elementals; No. 6: The Law; No. 7: After Death; No. 8: Origins; No. 9: Rounds and Races; No. 10: Evolution; No. 11: Spiritualism and Psychism; No. 12: Spiritual Development; No. 13: Religion.

A mere listing may not tell much, but, for example take No. 6: "The Law". This covers many peripheral subjects that hinge on the teaching of Karma, such as predestination and freewill, the wandering life-atoms that return, one's Parent Star, "one eternal law". Or No. 3: "Hierarchies": the Hierarchies of Being; the tattvas; the lipika; the Egyptian *Book of the Dead*; the Initiator; the Great Sacrifice. Or again, No. 1: the "Introduction": Man and Cosmos essentially one; Inner invisible realms; Universal law throughout Kosmos; Cyclic action in universe is progressive; 7 planes of being; Hierarchical construction of lives from Architects to the elemental lives. Careful references are given, as for example to *The Secret Doctrine* and *Blavatsky Collected Writings* and students can check these for themselves.

So far we have had opportunity to listen only to the first six tapes, but if the others follow in the same spirit of exposition "faithful to the spirit of the Law", one may well regard this project as one of the Movement's outstanding contributions during 1984.

The cassettes run on both sides, 40 to 45 minutes each, with some variation. Interested inquirers should write directly to: Geoffrey Farthing: Lake Farm, Eavestone, Ripon, HG4 3HD England; or address The Theosophical Publishing House, 68 Great Russell Street, London WC1B 3BU, England.

Symposium on H.P. Blavatsky's *The Secret Doctrine*

As stated in our previous issue, the Proceedings of this Symposium held at San Diego, California, July 21-22, 1984, are now printed and available from: Wizards Bookshelf, P. O. Box 6600, San Diego, Calif. 92106. The volume is 110 pages, \$6.00. The authors include (in order of presentation of the papers): John van Mater, Theosophical University Library; Rex Dutta, Mahatma Letters Trust/Author/Editor; W.D. McDavid, Author, Ph.D. Medical Physics; Elsa-Brita Titchenell, Theosophical Society Pasadena; Dr. Ralph Hannon, Professor of Chemistry; Vicente R. Hao-Chin, Jr., Gen. Sec., Philippine Section TS (Adyar); Jean Coulsting, Co-editor *Viewpoint Aquarius* (England); Dara Eklund, Assistant to B. de Zirkoff in *Blavatsky Collected Writings*, XIII, XIV; I. M. Oderberg, Research Librarian, Theosophical Society Pasadena; J. H. Dubbink, Ph.D., Leyden University, Holland (ret.); David Reigle, Sanskrit/Tibetan translator; Tony Maddock, Mahatma Letters Trust Library/Alpha Books, London.

The History of a Humbug

We had hoped in this issue of the E.T. to give a brief overview of some of the leading articles appearing in theosophical journals in 1984, but the limits of space forbids it. We mention only one item here which should be of outstanding interest to all. It is in *The Canadian Theosophist*, Sept.-Oct. 1984, and is titled "The History of a Humbug", an Introduction to *The Letters of H.P. Blavatsky to Elliott Coues* (referring to the attack in the pages of the New York *Sun* of July 20, 1980, titled "Blavatsky Unveiled: The Tartar Termagent Tamed by Smithsonian Scientist".) This Introduction is written by Michael Gomes, and is enlightening in its boring into the historical events not only of the immediate date of the Letters but of T.S. history leading up to it; also of the character of H.P.B. and giving a picture of what she suffered and endured, and also of the character of Elliott Coues, as well as of W.Q. Judge. The Letters are new-found, preserved by the State Historical Society of Wisconsin, and published for the first time in the issue of the C.T. above cited. They continue in Nov.-December. Readers interested should write to: *The Canadian Theosophist*, 2307 Sovereign Crescent S.W., Calgary, Alberta T3C 2M3, Canada.

Course of Study on the Secret Doctrine

Beginning in January a course on the SD is underway in Holland, conducted by Prof. Daniel van Egmond. It will consist of 10 sessions to be concluded before the summer holidays, and will be based on the Introduction and the Proem. It will be open to all interested, and will require only one-half hour study every day of the text, with the help of materials "pointing especially to the modern literature in the field of philosophy, Buddhism, etc."

Commemorating the 1888 Publication of *The Secret Doctrine*

From Dr. J.H. Dubbink, one of the editors of *Theosofische Vereniging*, (T.S. Netherlands) we hear that an official letter from the Dutch Section of the TS (Adyar) has been sent to the organizers of SD² informing them that plans are underway to organize a 'symposium' in 1988 commemorating the publication of the SD. "We wonder," he adds, "if a combination with the American activities is possible."

T.I.S.A. – Theosophy in South Africa

Beginning with the issue of November 1983 "Theosophy in South Africa" has appeared as a separate insert in each issue of *Koeksister*, edited by Rosemary Vosse, "Watersedge", 8 Malton Road, Wynberg 7800, South Africa. T.I.S.A. consists of a 2-page presentation of the basic teachings of Theosophy. Written in an informal style, they are intended for the beginner, the inquirer, and particularly "koeksisters" in her environment with whom she has been working in practical humanitarian ways these many years. Titles so far are: "What Is Theosophy?", "What Is Use Of Theosophy?", "From Where Does Theosophy Come?" and "What Does Theosophy Teach?". The latter opens with this paragraph:

"With its motto of 'There is no Religion higher than Truth', Theosophy inspires us to seek diligently after the Truth. It does not lay certain teachings before us as incontrovertible truth. In every single case we are exhorted to do our own thinking and come to our own conclusions, guided not only by our mental understanding, but to an equal extent by our heart. They say that truth outside ourselves can only be recognized by the truth which each one of us has in his own heart, and they often quote from Robert Browning's poem 'Paracelsus': 'Truth is within ourselves . . .', and several lines of the poem follow which talk of the imprisoned splendor within each of us. —This whole T.I.S.A. idea is a worthy and helpful project exemplifying what the right word at the right time in the right place can do to help and enlighten our fellowmen."

Winter Courses: Krotona School of Theosophy

The January-February-March program of courses is highlighted by the six-session seminar conducted by Dr. Helen L. Bee: "Psychology and Theosophy: the Search for the Spiritual Path". Concentrating on descriptions of the spiritual path found in theosophical literature and the writings of mystics, it contrasts these with contemporary attempts by psychologists and theologians to describe the sequence of spiritual awakening within an individual lifetime. "Attention will be called to the intersections between two great bodies of literature: theosophical/mystical/and psychological/theological." Dr. Bee is a third generation Theosophist, a graduate of Radcliffe College with a doctorate in developmental psychology from Stanford University.

Dr. Richard B. Silberstein, Senior Lecturer in Biophysics and Chairman of the Department of Physics at Swinburne College of Technology in Melbourne, Australia, will give a course on "Perspectives on Brain and Identity". The theosophical worldview will provide the basis for the explorations and discussions which will cover exploring the nature of human consciousness as reflected in studies of human neurophysiology and neuropsychology; parapsychology; bioelectric fields and brain-psychic interactions; time, cycles and memory, etc.

The continuing series of "Studies in *The Secret Doctrine*" by the Director, Joy Mills, will take up the final sections of Volume 1, particularly H.P. Blavatsky's important "Summing Up." James S. Perkins presents "Space-Centered Wholeness" in his 4-sessions series, examining "the profound mystery of space and the enormous significance its true recognition holds for man." Under "Advanced Studies in Theosophy" the weekly classes focus on the teachings in *The Mahatma Letters*. Mrs. Virginia Hanson is resource person for the group. Attendance will be limited in order to permit maximum participation. —An interesting offering "For Resident Students Only" is a training program made possible through a grant from the Kern Foundation. Under the direction of Diana Dunningham Chapotin, assisted by Joy Mills, John Sameluk and Eunice and Felix Layton, this is designed to aid member-workers of the T.S. in "sharpening skills in leadership, researching and presenting talks, methods of group work, publicity techniques, etc. The Society's structure, history and objectives are also discussed." —Cassette tape recordings of most classes and seminars are available for purchase. For details contact John Sameluk, Administrative Assistant (46 Krotona Hill, Ojai, California 93023).

"Vel te Resten" — as they say in Holland

A staunch friend and worker in the broad field

of Theosophy, Mrs. Nicolette Goppel-Visscher, of Arnhem, The Netherlands, passed into Peace on December 3rd, 1984. "Though very active till the very last, her weak heart collapsed, and after some tightness she passed away," wrote Jan van der Sluis to us the following day. Cremation was on the 6th. Mrs. Goppel headed the Theosophical Study Group H.P.B. (Point Loma) in Arnhem, acting independently from other groups and Societies but "loyal to the true Teachings and willing to co-operate with all other Theosophists". We were happy to meet her on September 30 at the Convention of the T.S. in Arnhem. *Vel te Resten*, as they say in Holland, sleep well!

A. P. Sinnett On W. Q. Judge

One of the arduous tasks that one must undertake in researching the history of the Theosophical Movement is that of comparing editions. I recently compared the first and the second editions of *Incidents in the Life of Madame Blavatsky* by A. P. Sinnett. The first edition was published in 1886, the second in 1913. The alterations are fairly minor. The original Introduction and Preface are replaced by a new Preface. The original Appendix on Blavatsky handwriting is deleted in the second edition and is replaced by a Note on the last few years of her life. However, at the end of the first paragraph on p. 156 of the first edition there is the deletion of about four pages from the first edition, being p. 200, ten lines from the bottom of the page, until p. 204 to the end of the letter by Mr. Le Clear.

The omitted four pages contain an affidavit on HPB phenomena by W.Q. Judge, and various other testimonials to her wonder working abilities. It also contains the following on Judge, which is very interesting as Sinnett met Judge many times during the latter's visit to London in 1884. Mr. Sinnett wrote:

"As regards Mr. Judge, with whom I have been intimately acquainted in recent years, long subsequent to most of the incidents above record, I am in a position to describe him as a man of very straightforward, simple, and earnest nature, steadfastly devoted to the theosophic cause, in connection with which his experiences, as is the case with many other persons who have been first of all drawn into association with it by Mme. Blavatsky, have ultimately developed along independent lines. He is known to many persons interested in the theosophical movement in London, who would all, I am sure, concur with me in speaking of his character in terms of the highest respect."

— JOHN COOPER, Sydney, Australia

The Thersites of Freethought and James Morgan Pryse

In the H.P. Blavatsky *Collected Writings*, vol. XI, on page 418, is an article titled "The Thersites of

"Freethought", Boris de Zirkoff in an editorial footnote mentions it as being a "very rare pamphlet . . . published approximately in October, 1889."

Additional light is thrown on this pamphlet by James Morgan Pryse in *The Canadian Theosophist* for May 1939, on p. 73, where he writes:

I never knew or heard of any writing of H.P.B. being suppressed except one little pamphlet, "A Modern Theristes", which was printed shortly before I arrived in London. With the unanimous approval of the Headquarters staff I burned the whole edition of it. H.P.B. wrote it in defence of Mrs. Besant against a scurrilous attack by one of her old enemies; but the language of the defence-pamphlet was so strong, to put it mildly, that Theosophists refused to circulate it.

As the pamphlet in the *Collected Writings* is in reply to an attack on Annie Besant by G.W. Foote, who was an old enemy of hers, this is obviously the article referred to by Pryse.

— JOHN COOPER

EUROPEAN JOURNEY:

Arnhem Conference: The Un-United Point Lomas

In June of 1983 I sent out a General Letter, not as President of Point Loma Publications, but as an individual Theosophist, one having come to Point Loma in very early years and having been educated there. It called for a Conference of leaders or representatives of the now divided groups once all part of a united TS of Point Loma. The Conference was finally held in 1984, September 28-29, in Arnhem, Holland. Miss Grace Knoche, of the Pasadena Society planned at first to come, but difficulties arose to prevent this and she was represented by three of her members in Holland. Mr. D.J.P. Kok, leader of the Society with Headquarters in Blavatskyhuis, The Hague, did not attend, but his deputies sent a letter with suggestions; Mrs. Margaret Duncan-Miller, President of Corresponding Fellows Lodge (England) was unable to come because of the illness of her husband, but the Vice-President, Mr. Arien Smit was her proxy; Mrs. Irmgard Scheithauer, leader of Theosophische Gesellschaft of Unterlengenhardt (now Berlin) attended with her sister Mrs. Renate Behrenbeck; from Hannover came Christoph Rohde and Sigrid Langanki, representing Mr. Hermann Knoblauch, leader of Die Theosophische Gesellschaft ("Esoterische Philosophie"); from The Hague, Miss Willy Schmit, representing the School for the Study of Esoteric Philosophy, and Mr. Walter Jahn, President of The Theosophical Society (P.L.); and from the host city of Arnhem, Joop van Beukering, also representing the School there.

I had left Point Loma and stopped in Chicago for a meeting with the Point Loma Study Group there, which meets weekly under the aegis of Vonda Urban. My wife Carmen had left a week earlier to visit cousins in Sweden. Our son Ken from San Diego, and Rick Nurrie from Muskogee, Oklahoma, met me in Chicago, and we all flew on to Amsterdam, were met there by our friends Mr. & Mrs. Jan Molyn and Mr. Walter Jahn, and so drove on to Arnhem, where my wife, who had been visiting her cousins in Sweden, joined us.

The two-day Conference was held in the Sonsbeek Paviljon, and the following questions give an idea of the

general subjects covered. What is this 'mission of unity'? What does it imply? What can we achieve by our united discussions? In what is our *real* unity? Is an outer unity even possible or desirable considering our problems today? If we (here) cannot live and demonstrate in our lives the Theosophy we've been taught and believe in what should we then expect of other groups? If, for the present, separate administrative arrangements are seen as preferable, what more can be done to work together for our main purpose: the spreading of pure Theosophy? What about co-operative measures in printing, translating, dissemination of literature, joint meetings, gatherings and consultations — on an equal basis, each recognizing the value of the other organization, but always emphasizing the inner unity? In other words, what can we (the various organizations and groups represented here) collectively do more than we are doing already?

The first day was given, after an Introduction by myself, to discussion of the above various subjects. Agreement on some was reached, postponement on others. Agreed upon: exchange of speakers at public lectures of various groups; membership in one group permits attendance at all groups; a general neutral information center should be found where books and periodicals of all groups are displayed, announcement of lectures listed, telephone response given to all inquiries, etc. The independent Theosofisch Informatie-en Boekencentrum (Theosophical Information and Book Center) in The Hague, led by Petra van der Stouw (with assistants who are members of U.L.T., Adyar, and Point Loma) volunteered to fulfill this function, and this was unanimously agreed to. (Since then we have heard that a discussion group and class will start there conducted by Willy Schmit and Petra v.d. Stouw in January in basic Theosophy for beginners, and open to all.) A fusion of all present theosophical journals was considered premature but perhaps a goal to be worked toward in the future. The hope was expressed that in the meantime all theosophical magazines will henceforth include listing of other groups, etc.

On the second day both Jan v.d. Sluis and Ken Small gave talks on the life and work of Katherine Tingley, and I spoke on G. de Purucker. Closing the Conference, after dinner, Dr. Dwayne Little, of the History Department of Point Loma Nazarene College, Point Loma, San Diego (on Sabbatical leave in Europe), showed his historic slides of the P.L. premises and community from the earliest years of 1897 on. Throughout the two days the overall friendly atmosphere gave encouraging evidence pointing toward possible future conferences and a sharing of views. A synopsis or summary of the proceedings has been prepared by the secretariat, and anyone interested may write for a copy to Mr. Jan H. Molyn, Chopinlaan 7, Heemstede, 2102 XK, The Netherlands.

The next day in a larger hall of Sonsbeek Paviljon the annual Convention of the Arnhem Lodge TS (Point Loma) was held. A large enthusiastic audience gathered and listened to speakers of various groups: Adyar (I. Vrolijk, K. Post, and Paul Zwollo); U.L.T., (M. Poldervaart); Point Loma (J.v.d. Sluis, W. Jahn, W. Schmit, J.v. Beukering). Again Dr. Little, by request, showed the slides of Point Loma. The whole Convention proved to be a bright example of practical networking!

The Journey Continues

We then went on to The Hague, house guests of Miss W. Schmit, and visited the several theosophical centers there; but first a dash over to Heemstede and a happy time with old friends, Jan and Lucie Molyn. Next day we were warmly received at the Adyar Headquarters by Mrs. K. Post; spoke at a meeting of the School for Esoteric Study, and also at Petra

v. d. Stouw's Information Center. We visited Mr. & Mrs. Kok and a few of their representatives at Blavatskyhuis. Miss Puck Geleynse drove us to Bilthoven, to the home of our scholar friend Dr. D. H. Dubbink, an editor of the Dutch official TS magazine, *Theosofische Vereniging*. We spoke of work he was doing in collaboration with Dr. Spierenburg, and were captivated by his large consultative library. We also had a delightful visit with Mr. & Mrs. Arien Smit in Maarsen (by the edge of a canal!), and with Paul Zwollo, V.P., of the Netherlands T.S. (Adyar) in Oosterbeek.

From The Hague Ken and Rick left for a quick visit to England, to Stonehenge, Glastonbury, Avebury, and the European School of Theosophy and friends there at Tekels Park. They could not stay long and soon returned to Amsterdam and then on to the U.S.A. We went on to Germany; first a day and a half at the friendly home of the Gantenbergs (and their huge dog Rex!), speaking that same evening in Dortmund, to a most interested group. The next day I spoke in Hannover (our new friends Christoph and Sigrid making the roundtrip from that city to pick us up) — a fine meeting with the Society of which Mr. Hermann Knoblauch is leader, and following it a long evening's business discussion with officials of the group. On, then, to Berlin and the welcome home of the Goltzes where we'd been before, and 3 meetings held under the able guidance of Mrs. Irmgard Scheithauer — a dedicated group there. And again, Dr. Little (house guest of the Goltzes) showed the P.L. slides. Our stay in beautiful Nurnberg was brief but most enjoyable, with good talks with Georg and Ursula Schwarm and the son and daughter and members gathered in their country home; and also a long walk in the nearby woods, and seeing the sights of the ancient city itself. And so a quick return to Berlin, and the next day to Paris. And there we were kindly shown the Adyar T.S. Headquarters many rooms and offices in the large building owned by the Society since 1915 on Rapp Square, and then the city itself to enjoy the magic of its lights at nighttime, escorted by the Gen. Sec. Francoise Caracostea and by V.P. Michel Chapotin. We also paid a delightful visit to the United Lodge Headquarters, 11 bis rue Keppler Street and were cordially received by Micheline Leblois and Jean-Louis Siemons, who presented us with his two books on

Reincarnation, recently off the press of Albin Michel, mentioned elsewhere in this issue.

And here we should say a word of thanks for the care and courtesy shown us during our whole visit. Special appreciation to Joop van Beukering whose meticulous arrangements for the Conference and Convention in Arnhem were demanding on time and energy, but a needed preparation for its success. And how could we have traversed Holland from town to town so restfully without the generous chauffeuring by Walter Jahn, Puck Geleynse and Willy Schmit? Indeed our trip would have been impossible save for the generous reception by friends: Pauline van Rosenthal in her Arnhem home, Willy Schmit in The Hague, Gunter and Erika Gantenberg in Mulheim, Sigrid Langanki and Joanne Fulhord in Hannover; and in Nurnberg, Georg and Ursula Schwarm; our old friends Erika and Wilfried Goltz in Berlin; and, finally in Chicago, Vonda Urban and Irene Stashinski. All of these put us up, as the English expression goes — and perhaps at times put up with us! To them all, as well as to all the various leaders and friends of the groups we met our most appreciative thanks.

After France it was a return home. We left Charles de Gaulle airport on a clear day, and soon it was Amsterdam, a quick farewell from friends there, and then Chicago, where once more we found that cheery welcome we associate always with "the Urchins." This time they gathered in the spacious home of Arne Coleman and Wayne Berger, who royally hosted the evening's crowd. And there too we found another traveler from Point Loma, L. Gordon Plummer, who the next night gave a magician's show, and following on that, talks at Vonda's on three successive evenings, after we had left, on "The Big Bang", "The Journey of the Monad", and "The Mathematics of the Cosmic Mind."

And so with the closing hours of October we were home again — and ever since have been 'catching up'!! Ours could be considered only a miniature journey, but wherever we touched we found devoted hearts and eager minds — emblematic, one could well feel, of the pulsing rising tide of thought and energy throughout the Theosophical Movement today.

ESOTERIC MAN: THE AEONS-LONG JOURNEY

This is No. 10 of the Point Loma Publications Study Series. The author, Helen Todd who has devoted her life to theosophic study, is a third generation Theosophist. Her sister, the late Elsie Benjamin was well-known as private secretary to Dr. G. de Purucker and editor in later years of *Corresponding Fellows Lodge Bulletin*.

— 70 pages, \$3.95, durable lexitone cover.
Order from: Point Loma Publications, Inc.,
P. O. Box 6507, San Diego, Calif. 92106.

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